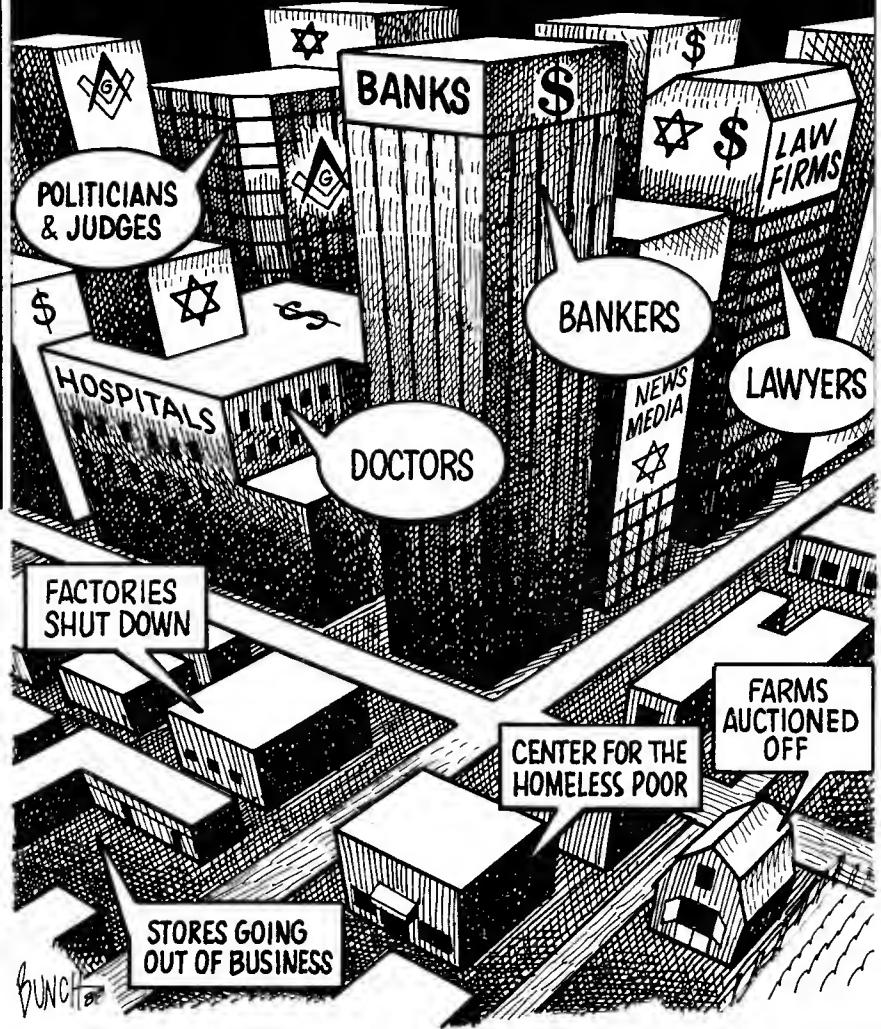


The Real Meaning Of The **RICH MAN AND LAZARUS**

by Pastor Pete Peters



PARABLE OF THE RICH MAN AND LAZARUS

By Pastor Peter J. Peters

Is the parable of the rich man and Lazarus to be taken literally? Do people in Heaven actually see and hear the screams of loved ones who are being punished in an ever burning hell-fire? Would a God of love condemn sinners to be burned in a fire that never goes out? Do people in this hell-fire only ask for a few drops of water rather than enough to quench the fire?

Are the symbols Christ used in the parable to be taken literally or symbolically? For example, why, specifically, did He use an example of a rich man? Why was Lazarus called by name? What is the significance of the color purple used in the parable? What do the dogs represent? Why did the dogs help Lazarus? Who are the rich man's brothers? Why is it specifically stated that there were five brothers? Where is the place of torment the rich man was condemned to? What is the great chasm between the rich man and Lazarus? Does the parable state that immediately upon death the rich man and Lazarus went to their different destinations, one to hell the other to Heaven?

We read in 2 Timothy 3:8, that men will resist the truth. *"Just as Jannes and Jambres opposed Moses, so also these men oppose the truth, men of depraved minds, who, as far as the truth is concerned, are rejected."* And in 2 Timothy 4:3, we are told a time will come when men will not endure sound doctrine but, instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.

Isn't this saying that men will turn away from the Truth to myths, myths such as an ever burning hell. Being unwilling to admit error most will retort by saying, "Well, yes, but how about such and such scripture." As if that one scripture can undo all others on the subject in question. Then, when that one scripture is correctly explained in light of all the Bible, they come up with another scripture they think will undo all the others in the Bible on the subject. It's as hard to nail these people down as it is to jab a marble with an ice pick.

Perhaps the best thing to do is say to them, "Ok, I'll be glad to answer

your question. However, at the same time I expect you to answer my question. That's fair, isn't it?" Remember, you may not have all the answers to the Bible, but neither do they!

There are many different types of truths in the Bible. For example, there are truths of science that are hard to explain to others. People today want a snap, one line answer. We live in an instant age. Instant pudding, instant breakfast, instant sermons or Biblical truths and instant answers to life's questions. Jesus said, *"I have more to tell you but you can't bear it."* (John 16:12) You aren't ready for it.

How do you explain to a child where the rainbow came from? How do you explain nuclear fission to a first grader? The paradox, however, is that the less people know, the more they think they know. This ties in with the principle Jesus gave in Mark 4:25 *"Whoever has will be given more, whoever does not have, even what he has will be taken from him."*

In verse 26 of Mark 4 Jesus began a Kingdom parable. Upon the conclusion of this parable we read in Mark 4:33-34, *"With many similar parables Jesus spoke the Word to these, as much as they could understand. He did not say anything to them without using a parable. But when He was alone with His own disciples, He explained everything."*

A similar theme is given in Matthew 13:11-12, *"He replied, 'The knowledge of the secrets of the Kingdom has been given to you, but not to them. Whoever has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken away from him.'*

At this point some will accuse Jesus of being unfair, giving more to those who have and taking from those who have little. Regarding the Kingdom, you are studying a mystery and a good mystery is not quickly, or easily solved. A good mystery is complex. Such is the story of the rich man and Lazarus. It was given to some to know and to some others not to know. But why?

Mark 4:11-12, *"He said to them, 'The secret of the Kingdom of God has been given to you. But to those on the outside everything is said in parables so that they may be ever seeing but never perceiving, and ever hearing but never understanding; otherwise they might turn and be forgiven!'"* We have been taught a different Jesus, one different from the

One in the Scriptures.

Mt. Sier, Esau, Edom, Babylon, Communism, Judaism, the Pharisees, and anti-Christ all tie in. But if you don't recognize the tie-in, it can be hard to understand. Also, we must understand who are the lost sheep of the House of Israel. Otherwise, over seventy five percent of the Bible will have little to no meaning. We need to understand the Kingdom message. This parable or story deals with the Kingdom.

WHAT IS A PARABLE?

A parable is a fictitious story which teaches a moral truth. An example of a parable is found in Matthew 13:24-30, 36-42. A parable uses terms to describe something else. This parable is entitled "The Tares and the Wheat." The field in this parable represents the world. The tares are the sons of the evil one, the wheat the sons of God and the harvest the end of the age. In this particular parable Christ gives the interpretation. Other parables given by Christ don't have an explanation.

WHO WERE THE SONS OF THE EVIL ONE?

John 8:43-44, "*Why is My language not clear to you? Because you are unable to hear what I say. You belong to your father the devil, and you want to carry out your father's desire....*" The Pharisees were the sons of the evil one! In Matthew 13 Jesus was talking about the Pharisees right under their self-righteous noses and they didn't particularly know it, did they? Jesus was talking about a Kingdom, and they didn't understand. He didn't want them to understand. That's why He spoke in parables!

How do we know that the story of the rich man and Lazarus is a parable?

Luke 16:14, "*The Pharisees, who loved money, heard all this and were sneering at Jesus.*" The Pharisees were making fun of Jesus. They, the sons of the evil one, who loved money, were scoffing. Luke 16:15-16, "*He said to them, 'You are the ones who justify yourselves in the eyes of men, but God knows your hearts. What is valued among men is detestable in God's sight. The Law and the Prophets were proclaimed until John. Since that time, the good news of the Kingdom of God is being preached, and everyone is forcing his way into it.'*" So here is the setting. The Pharisees were sneering while He was preaching about the Kingdom of Heaven. Jesus is inferring here that people are trying to

force their way into the Kingdom. They are putting themselves into positions that are not to be theirs. This setting then, of the parable of the rich man and Lazarus, must be understood before the parable itself can be comprehended.

THE PARABLE.

Luke 16:19-31, *"There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores. The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.' But Abraham replied, 'Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.' He answered, 'Then I beg you, Father, send Lazarus to my father's house, for I have five brothers. Let him warn them, so that they will not also come to this place of torment.' Abraham replied, 'They have Moses and the Prophets; let them listen to them.' 'No, Father Abraham,' he said, 'but if someone from the dead goes to them, they will repent.' He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.'*"

WHY DO WE KNOW THAT THIS IS A PARABLE?

(1) Within this story are some key words. If this were simply an account of two men dying, one going to Heaven, the other to hell, then why these key words such as *"purple, fine linen, dogs, and what fell from the rich man's table?"* Remember Matthew 13 where everything in that parable had a meaning. If all Jesus wanted to talk about was Heaven and hell, He wouldn't have had to bring in all the other words.

(2) They are speaking back and forth. Do you really believe a pastime in Heaven is watching people fry? "How do you like it down there? Ha, ha, you can't come up here where it's nice and cool."

(3) The Greek word for hell here is hades. The equivalent Hebrew word is sheol. In sheol the people sleep. They have no understanding--no awareness of God there. Psalm 6:4-5, "Turn, O Lord, and deliver me; save me because of Your unfailing love. No one remembers you when he is dead. Who praises you from the grave?" Psalm 146:4, "When their spirit departs, they return to the ground; On that very day their plans come to nothing." Sheol, the grave, is a place where there isn't any knowledge. These scriptures must be harmonized; the rich man and Lazarus is a parable.

In Matthew 13, the field, the wheat, the tares, the angels and the fire are all symbolic of something. We can't take the wheat, the field and the tares to be symbolic, then insist on a literal fire. The same is true of this parable in Luke 16. The word fire is better translated flame as it is in the KJV. We read about a flame not a fire. Note also, that it does not say anything about Heaven.

WHAT IS THIS PARABLE TEACHING?

WHO IS THE RICH MAN?

He wore purple, fine linen, and he was rich. An old expression indicating that someone was wealthy was "he was born to the purple" meaning the same thing as "he was born with a silver spoon in his mouth." Purple signifies position of an officer or a king. Luke 23:11, "Then Herod and his soldiers ridiculed and mocked Him. Dressing Him in a elegant robe, they sent Him back to Pilate." Matthew 27:28, "They stripped Him and put a scarlet robe on Him." The Interlinear Greek-English New Testament translates the color of the robe as purple. Judges 8:26, "The weight of the gold rings he asked for came to seventeen hundred shekels, not counting the ornaments, the pendants and the purple garments worn by the kings of Midian or the chains that were on the camels' necks." Purple was the color of a king. So the rich man was clothed in the garment of a king or at least a high position. He also wore linen. Exodus 28:1-5, "Have Aaron your brother brought to you from among the Israelites, along with his sons...Make sacred garments for your brother Aaron, to give him dignity and honor...They are to make these sacred garments for your brother Aaron and his sons, so they may serve Me as priests. Have them use gold, and blue, purple and scarlet yarn, and fine linen." Part of the garment of a priest was fine linen. Leviticus 6:10 and Leviticus 16:4 also associate linen with the garb of a priest. In Daniel 10:5 and Daniel

12:7 the messengers of God are clothed in linen.

The man was also rich. What do you think of when you think of extreme wealth? Do you not think of Babylon? Read a description of Babylon and see the connection between Babylon, purple, and wealth in Revelation. Revelation 17:1-5,18, "One of the seven angels who had the seven bowls came and said to me, 'Come, I will show you the punishment of the great prostitute, who sits on many waters. With her the kings of the earth committed adultery and the inhabitants of the earth were intoxicated with the wine of her adulteries'. Then the angel carried me away in the Spirit into a desert. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns. The woman was dressed in PURPLE and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries. This title was written on her forehead: MYSTERY BABYLON THE GREAT THE MOTHER OF PROSTITUTES AND THE ABOMINATIONS OF THE EARTH. The woman you saw is the great city that rules over the kings of the earth.'" Revelation 18:16 "...'Woe! Woe!, O great city, dressed in fine LINEN, PURPLE and scarlet, and glittering with gold, precious stones and pearls!'"

Do you see the connection? This rich Babylonian whore was clothed in fine linen, purple and wealth, the same as the rich man. As we read on in Revelation 17-18, we read of the destruction and fall of Babylon. Then in Revelation 21, we read of the heavenly city, the Kingdom of God, being fully established upon the earth, but not before the destruction of Babylon.

The purple and the rich man represent the people who were in control, the rulers. The linen represents the ecclesiastical leaders. To tie it together: Who was Jesus in the midst of when He told this parable? The Pharisees! Who dominated the people? The Pharisees! Matthew 23:2, "'The teachers of the law and the Pharisees sit in Moses' seat.'" The Pharisees sat in the seat of Moses. Moses actually represented the civil aspect of Israel, Aaron represented the Levitical aspect, the priesthood. But these men had it all tied up.

Matthew 23:33-35, "'You snakes! You brood of vipers! How will you escape being condemned to hell? Therefore I am sending you prophets

and wise men and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town. And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berakiah, whom you murdered between the temple and the altar." Jesus attributed all this blood to the Pharisees. In Revelation 18:24, the same condemnation comes upon Babylon. The parallel is unmistakable. "In her was found the blood of prophets and of the saints and of all who have been killed on the earth."

As we study into the mysteries of the Kingdom, we see more and more the connection between Babylon and Pharisaism of Christ's day. We are living right now in a spiritual Babylonian captivity. "*Writhe and labor to give birth, Daughter of Zion, Like a woman in child birth, For now you will go out of the city, Dwell in the field, And go to Babylon. There the Lord will redeem you from the hand of your enemies.*" (Micah 4:10) Read Christ's description of Pharisaism in Matthew 23:27-28, "*Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are like dead men's bones and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.*" Luke 11:44, "*Woe to you, because you are like unmarked graves, which men walk over without knowing it.*" Isn't Jesus saying here, you are DEAD, you have nothing but DEAD works?

IN LUKE 16, THE RICH MAN DIED!

WHO WAS LAZARUS?

The word Lazarus is the Greek form of the Hebrew word Elazer meaning "God is Helper". So it was with Israel. God is Israel's Helper. In Jeremiah 3:8 it is stated, "*I gave faithless Israel her certificate of divorce and sent her away because of all her adulteries.*" Lazarus represents the House of Israel. Remember, the House of Israel had been cut off from their God, their source of wealth and their source of blessings. In the story of Lazarus we have a man with very few blessings. The parable of the prodigal son also is about the House of Israel. The father represented the Heavenly Father and the unfaithful son represented the House of Israel. The House of Israel went off and squandered all their wealth on harlots, etc., just as the younger son had done. The prodigal

son was in bad shape as a result of going off and squandering all his wealth. He was so hungry he wanted the hogs' food. That's what happened to cast-off Israel. They became destitute.

Read Deuteronomy 28:58-67, "*If you do not carefully follow all the words of this law, which are written in this book and do not revere this glorious and awesome name--the Lord your God--the Lord will send fearful plagues on you and your descendants, harsh and prolonged disasters, and severe and lingering illnesses. He will bring upon you all the diseases of Egypt that you dreaded, and they will cling to you. The Lord will also bring on you every kind of sickness and disaster not recorded in this Book of the Law until you are destroyed. You who were as numerous as the stars in the sky will be left but few in number, because you did not obey the Lord your God. Just as it pleased the Lord to make you prosper and increase in number, so it will please Him to ruin and destroy you. You will be uprooted from the land you are entering to possess. Then the Lord will scatter you among the nations, from one end of the earth to the other. There you will worship other gods--gods of wood and stone, which neither you nor your fathers have known. Among those nations you will find no repose, no resting place for the sole of your foot. There the Lord will give you an anxious mind, eyes weary with longing, and a despairing heart. You will live in constant suspense, filled with dread both night and day, never sure of your life. In the morning you will say, 'If only it were evening!' and in the evening you will say, 'If only it were morning!'--because of the terror that will fill your hearts and the sights that your eyes will see.*"

ISN'T THIS SIMILAR TO THE DESCRIPTION OF LAZARUS?

Today, Israel is crawling up to some very rich people and saying, "Help, I need a loan to save my farm, my business". The rich Jewish-Pharisee Banking system banker says, "Well, if I do let you have a loan it's going to cost you 15-20% interest." Isn't that the position Israel is in today? Notice Deuteronomy: 28:43-44, "*The alien who lives among you will rise above you higher and higher, but you will sink lower and lower. He will lend to you, but you will not lend to him. He will be the head, but you will be the tail.*"

Who are the dogs of Luke 16? In Scripture, whom do the dogs represent? They represent certain non-Israelite nations. Matthew 15:21-27, "*Leaving that place, Jesus withdrew to the region of Tyre and*

Sidon. A Canaanite woman from that vicinity came to Him, crying out, 'Lord, Son of David, have mercy on me! My daughter is suffering terribly from demon-possession.' Jesus did not answer a word. So His disciples came to Him and urged Him, 'Send her away, for she keeps crying out after us.' He answered, 'I was sent only to the lost sheep of the House of Israel'. The woman came and knelt before Him. 'Lord, help me!' she said. He replied, 'It is not right to take the children's bread and toss it to the DOGS.' 'Yes, Lord,' she said, 'but even the DOGS eat the crumbs that fall from their master's table.'" Non-Israelite people were referred to as dogs. In Deuteronomy 28:64-66, Israel was going to be scattered among all nations. These other nations were referred to as dogs. Maybe calling other people dogs doesn't suit your fancy but, I didn't write it, I just quoted it. The non-Israelite peoples were referred to as dogs.

The dog licking the sores indicates other people feeding off smitten Israel. This scenario was often common of Israel's history. For example, consider Judges 6: 4-6, "So they would camp against them and destroy the produce of the earth as far as Gaza, and leave no sustenance in Israel as well as no sheep, ox, or donkey. For they would come up with their livestock and their tents, they would come in like locusts for number, both they and their camels were innumerable; and they came into the land to devastate it. So Israel was brought very low because of Midian, and the sons of Israel cried to the Lord."

LAZARUS DIED.

DEATH.

Consider: The dogs are symbolic; so is the use of the linen, the purple and the name Lazarus. Isn't it possible that even the term "death" is symbolic of something?

Romans 6:8-10, "Now if we died with Christ, we believe that we shall also live with Him. For we know that since Christ was raised from the dead, He cannot die again; death no longer has mastery over Him. The death He died, He died to sin once for all; but the life He lives, He lives to God. Or don't you know that all of us who were baptized into Christ Jesus were baptized into His death? We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with Him in His death, we will certainly also be

united with Him in His resurrection. For we know that our old self was crucified with Him so that the body of sin might be rendered powerless, that we should no longer be slaves to sin--because anyone who has died has been freed from sin." What happened to the people Paul is talking about here? They all died!! (symbolically). Peter told the people on the day of Pentecost to repent. To repent is to die to your old way of life. A baptized person is buried in the water then raised up to walk in newness of life (Romans 6:4). Lazarus' death here represented the death in becoming Christians. You might say, "Well, yes, but Romans 6 was not dealing with Israel." Oh yes it was!

Romans 4:1, "What then shall we say that Abraham our Forefather, discovered in this matter?" It was not the Christians at Rome Paul was writing to, but it specifically was the Christian Israelites in Rome. The KJV translates this same verse, "Abraham our forefather pertaining to the flesh". Paul was writing to people in Rome who were the physical descendants of their father Abraham. He was writing to Israelites.

How about Abraham's bosom or side, what do they represent? What was Abraham looking for? He was looking for a city whose foundation was God. Hebrews 11:8-10, "By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God." That city comes into full grandeur after Babylon falls in Revelation 18. Then the city descends from Heaven in Revelation 21. Not a literal city, of course. The heavenly Jerusalem is the Kingdom of God.

THERE IS A SWITCH WITH LAZARUS AND THE RICH MAN.

Abraham's bosom represents the Kingdom of God. But who belongs to the Kingdom? In Matthew 13 we saw that the sons of God are the wheat. In Acts 1:6, the apostles understood that the Kingdom belonged to Israel, physical Israel. And it is Israel that Lazarus represents. The Kingdom belonged to Israel!! There are many who think they know better than the Apostles. Acts 1:6, "So when they met together, they asked Him, 'Lord, are you at this time going to restore the Kingdom to Israel?'"

Whom did Jesus repeatedly refer to as evildoers? The Pharisees! Luke 13:27-28, "But He will reply, 'I don't know you or where you come from. Away from Me, all you evildoers! There will be weeping there and gnashing of teeth, when you see Abraham, Isaac and Jacob and all the prophets in the Kingdom of God, but you yourselves thrown out.'" But why will there be weeping and gnashing of teeth? Is it because they are burning in an ever burning hell? Or are they being tortured in a physical flame? No! All of a sudden the Kingdom order has changed. Now they are on the bottom looking up. Torment in the Greek, according to Strong's, means, "*the motion of going to the bottom*" from the Greek word "basanos," number 931. Tormented, the Greek word "odunao," means "*to grieve, to be sorrowful, to be dejected*." That is number 3600 in Strong's. An example of the use of the word "odunao", translated sorrow or grieving, can be found in Luke 16:24 and in Acts 20:36-38.

Acts 20:36-38, "*And when he had said these things, he knelt down and prayed with them all. And they began to weep aloud and embraced Paul, and repeatedly kissed him, GRIEVING especially over the word which he had spoken, that they should see his face no more. And they were accompanying him to the ship.*" Obviously, this word does not have to denote torture in a literal flame but can mean simple grief or sorrow.

In Luke 2:48 the same word is used again. See if you can guess which English word is translated from the Greek "odunao". "*When His parents saw Him, they were astonished. His mother said to Him, 'Son, why have You treated us like this? Your father and I have been anxiously searching for You.'*" This time the word was translated "anxiously."

Let us look at the word "flame"; it is the Greek word "phlox," number 5395 in Strong's. It is found seven times in the New Testament. Six of the seven times this word is used, it is accompanied by the word fire. The one time fire is not found with flame can be found in Luke 16.

When the apostles went out preaching they were accused of "*turning the world upside down*", Acts 17:6. Have you ever wondered why people would resist the Kingdom of God? Who would be upset about turning the world upside down? The people on top!! Because when it's turned upside down they are now on the bottom. And that's exactly what happened with the rich man and Lazarus; there was a big switch. All of a sudden the rich man was no longer on top!

Luke 16:27-28, "*He answered, 'Then I beg you, father, send Lazarus to my father's house, for I have five brothers. Let him warn them, so that they will not also come to this place of torment.'*" The rich man had five brothers. Someone else in the Scriptures had five brothers. Esau had five sons. Genesis 36:1-5, "*This is the account of Esau (that is, Edom). Esau took his wives from the women of Canaan...Adah bore Eliphaz to Esau, Basemath bore Reuel, and Oholibamah bore Jeush, Jalam and Korah. These were the sons of Esau, who were born to him in Canaan.*" Esau is represented in Luke 16.

Note the words of the Jews to Jesus in John 8:33, "*They answered Him, 'We are Abraham's descendants and have never been slaves of anyone. How can You say that we shall be set free?'*" John 8:37, "*'I know you are Abraham's descendants. Yet you are ready to kill Me, because you have no room for My Word.'*" In a sense Esau's children were also the descendants of Abraham but they were not Israelites. Only Israelites had been in bondage. Esau's descendants had not. From the text it appears these Pharisees could have been Edomites, or followers of an Edomite philosophy.

Luke 16:24-31, "*So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.'* But Abraham replied, '*Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.'* He answered, '*Then I beg you, Father, send Lazarus to my father's house, for I have five brothers. Let him warn them, so that they will not also come to this place of torment.*' Abraham replied, '*They have Moses and the Prophets; let them listen to them.'* '*No, Father Abraham,' he said, 'but if someone from the dead goes to them, they will repent.'* He said to him, '*If they do not listen to Moses and the Prophets, they will not be convinced even if someone else rises from the dead.'*"

Compare this with Jesus' words in John 8:43, "*'Why is My language not clear to you? Because you are unable to hear what I say.'*" The KJV has, "*You cannot hear My Word.*"

In Luke 16:24, the rich man asked for water, but only a little water. The Word of God is sometimes referred to as water. The rich man just asked for a little water. He didn't even want a whole bucketful of water, because these people never wanted any great measure of the Word of God. They preferred the traditions of the elders. They always found a way to make the Word of God of no effect. They didn't understand the Word of God. Jesus told them they were unable to hear it. Jesus, still talking to these same Pharisees said, "*but you do not believe because you are not My sheep. My sheep listen to My voice; I know them, and they follow Me.*" (John 10:26-27)

Thus Abraham said, "It won't do any good." Jesus Christ rose from the grave and they knew He rose from the grave. They even paid their guards that were stationed around the grave to lie to the people, telling them His Body had been stolen. A blatant lie! Matthew 28:14-15, "*If this report gets to the governor, we will satisfy him and keep you out of trouble.' So the soldiers took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day.*"

We see then that the rich man is representative of the Pharisees, going back to Esau. In Obadiah 5-10 and 17-18 is an interesting prophecy. Obadiah 18, "*The house of Jacob will be a fire and the house of Joseph a flame; the house of Esau will be stubble, and they will set it on fire and consume it. There will be no survivors from the house of Esau,' the Lord has spoken.*" It was prophesied that Esau would be burned. Again a switch in who owns the possession and is on top. Just as in the story of the rich man who was in flame and agony. Why? Because he was on the bottom looking up.

This shake-up is also prophesied in Hebrews 12:26, "*At that time His voice shook the earth, but now He has promised, 'Once more I will shake not only the earth, but also the heavens.'* The words 'once more' indicate the removing of what can be shaken--that is, created things--so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our God is a consuming fire." Already, the Pharisees, those in power, those on top now, are beginning to feel the tremors.

It is this same Pharisee thinking which today advances ONE WORLD GOVERNMENT with the resultant economic, political and social system enjoyed by the rich man in the parable. Isaiah 10:13 and 14 describes it as swallowing up the earth but, soon to be destroyed by fire.

Jesus used THE PARABLE OF THE RICH MAN AND LAZARUS nearly two thousand years ago to announce, in the very presence of the Pharisees, the coming end and judgement of their system.

(This Pamphlet was based on a sermon Pastor Peters delivered to The LaPorte Church of Christ entitled, "Rich Man and Lazarus.")

In this pamphlet *The Parable of the Rich Man and Lazarus* Pastor Peters mentioned topics that you may want more information and understanding.

On the subject of Dogs we recommend the following tapes by Pastor Peters: #258 Beware of the Dog; # 259 Has America Gone to the Dogs; # 261 My Experience with Jewish Powers Pt. 1; #262 My Experience With Jewish Powers Pt. 2; #263 How Much is that Doggie in the Kingdom.

On the subject of the much misunderstood topic of Heaven and Hell, we highly recommend the following tapes by Pastor Peters: # 177 The HELL- You say; # 178 Hells Bells; # 179 Rich Man and Lazarus. These tapes are made available for a \$ 3.00 offering each to this ministry this pamphlet is also available for a \$ 0 .50 offering to this ministry.

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